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Just imagine, you know, if we didn't have electricity, then we couldn't have a tape. And thinking about what we are going to talk about tonight, I would like to have a tape of that. ~~Maybe~~, maybe it is not justified. I want to ~~talk~~ about first, we are getting closer and closer to the summer. And more and more it is necessary, for yourself, to have valuation of certain ideas and also evaluation of ordinary things in ordinary life. So that gradually in ordinary life, you place certain events, or experiences, or that what you see, or that what you yourself are interested in, on a certain level so that you really start to judge what is right and what is not right. I say that advisedly. What is right is only when it would be helpful, and what is not right is when there is somekind of waste connected with it, for which you could be responsible, but, in many cases you are, of course, not responsible. And it is a question; how have we, during this last year, changed. When it is your birthday, you have to think about what has happened during the last year. You start a new year, and you take stock, and you have to be honest to see in what respect, during the last year, you have failed. So that, because of ~~that~~ that, you may have a better year. It is not just enjoying yourself because you are a year older. Maybe you don't enjoy that anymore. But in any event, it marks a certain sign that perhaps you have grown. How will you know what you have grown if you don't know what you have been a failure in. I have ~~said~~ said many times that you only know the positive when you know the negative. And it is exactly that; that we are sometime so completely warped in our ideas about certain things, even in ordinary life, that it is necessary to put certain things quite straight. For instance, the other day, I happened to talk to someone and we talked about color. And I said offhand, you know, white has all the colors in it

And this person said, "Really?" And, I must say, that I was quite amazed that such a thing was not known by everybody. How otherwise could we speak about the spectrum of colors and white light being divided, prism, or the white light of the sun reaching it and it is divided up into prism colors of the rainbow. And how such a person ever could understand why there is a rainbow. And there are ordinary little phenomena like that in nature that we really ought to think a little about and <sup>try to</sup> come to some kind of conclusion so that we know what is what and we are not too gullible. And there are other points which I would like to mention, about which our ideas are completely warped simply because we don't understand it. And it has to do with economics. It is ordinary life. And it has to do with the movement of goods from one place to another. So it is that, economically, we are interested in just three things: production, distribution and consumption. Now what is the purpose of making things? The sole purpose of making goods is to sell them. And the purpose of selling is to receive money for it which in turn flows back again into certain channels and pays the middleman and ultimately, pays the manufacturer who has produced it, who then, in turn, pays the raw material man who has furnished the material in order to make the goods. And so, the sole purpose of production is consumption. And what we use in order to make or facilitate this movement of goods, is money. Now we must understand this question of money quite well. It represents only a value and in itself has no value whatsoever. Except, perhaps, if you express it in terms of gold because that as such can be a commodity. A commodity can have value because so many ounces of gold weighs so much and are worth so much per ounce, also expressed in terms of dollars. Now, do you understand what happens to dollars and why they are there? What happens when we go to war or when we start building? Where does the money come from? I do not think you have any idea about it. And

you don't really know until you start to think about it and then you won't believe it. More than ninety per cent of our money is in the form of credit. It is cheque money. What is cheque money? I go to the bank. I have a house. I would like a mortgage on it. And they say, "Yes. The house is worth thirty thousand. You would like a mortgage of ~~ix~~ five thousand. Here is your bankbook, and here are cheques, your chequebook, you can write cheques and you have now five thousand dollars to your account, and for that we have collateral which is your house". At the time when the bank furnishes you with five thousand dollars, everybody believes that it is five thousand dollars which came originally from the investors who left their money in the bank to be invested. Of course it is entirely wrong and it is a falsehood if you still continue to believe it. At the moment when the bank gives you a bankbook and credit of five thousand dollars, the bank is making, creating at that moment, five thousand dollars which is so much more in circulation than there was before you got your loan. The transaction is not equal because you put up a house which is valued at much more. And if, for some reason or other, you can not pay your debt, the bank gets your house, which again is value for the bank where originally they had nothing else to do but to give you a certain amount of money on paper which is against their total assets. And they can loan ten times as much as their total assets are worth. Bank money as credit is simply created by the banks at the moment when you need it. As a result of that, the bank looks at money quite different from the consumer. The consumer must look at money as something for which he works. When he gets paid, whatever he gets paid for, he buys certain things that he needs. A bank, on the other hand, must consider money as a commodity because they deal in it. It is a commodity like shoes are a commodity. And therefore the attitude is: whenever I wish money and the bank has it, then the price of the money will go up.

If, on the otherhand, a community, an economic system needs money for the movement of goods, the price will go down. You see, if I increase production I need more money to move from one place to another. If the turnover of money is, let's ~~say~~ say, three times a year and it can turn over two million dollars worth of goods, if I increase the two million dollars worth and I do nothing about the increase of ~~effort~~ for the turnover of the money, I need about one and half times more money actually for movement of goods. It means that I can, when I wish, send out more goods for less money. But if I go to a bank, the bank will say, "You want money at this time and our cost of giving you this, since there is a demand for it, is now much higher than it was yesterday when there was no demand. And you see, this question of money now enters into the economic system as if it is a heart which furnishes the blood for running the system as it ought to be run. That is, it is a bloodstream.. Money is a bloodstream which furnishes at the proper time, just exactly like ordinary blood in the body, furnishes food for the different parts of the economic system, the same way as the blood really furnishes the food for our ordinary body. But the banks furnish money as if they are a heart outside of the economic system. And whenever there is a demand for money, the banks will increase it at the time when the economic system requires more money for running its own business. What is the result? Whenever it is raining, the ~~bank will~~ bank will offer you money; when the sun shines, they will take it away. This is really what it amounts to. And many of our businesses are being run, at the present time, on credit money. That means that if the bank doesn't want to furnish continuous credit or wants to call back its loan, they have the perfect power to take away what is represented by the loan as collateral and then, after a little while, own the building that you invested in or own your house that you have built with your own hands. As soon

as we get away from this idea that money has value in itself, we are on the wrong track. ~~xxxxxxx~~ We are like the bankers considering the economic system as something which we want to milk, and to do this, we have absolutely no right since it does not belong to us. The economic system belongs to the community as a whole and is judged by the ability of everybody in that system to work, to produce. And, therefore, whenever any goods are produced, the totality of the system as a whole should increase its real ~~value~~ wealth. Real wealth is represented by the ability to work with your hands and your heart and your brain. It is represented by each person who can, at certain times, do certain things in accordance with whatever ~~they~~ his knowledge is or the dexterity of his hands. And when he produces something out of raw materials, he makes material that is not only more salable but that has much more possibility of inherent value. Into the production of any article goes, what you might call, the know-how or the cultural inheritance of the civilization in which we live. And therefore, whenever there is any production we should credit to the credit account of the totality of the economic system, all pieces that are produced and debitted whenever they are consumed. The consumption takes place at the retail counter. That is where the customer puts the money and he gets, in turn, the coffee or whatever they buy, in order to eat it. With that it disappears and the money goes to the wholesaler. The wholesaler pays whatever he owes to the manufacturer. The manufacturer pays whatever he owes to the bank as interest or to the investors, or he pays to the raw material man who has originally furnished it, who, in turn, pays the mine or wherever it came from and, in that sense, we are re-paying back again what the Earth has originally furnished; the Earth, the Sun, the Atmosphere, water and fire. Out of all of that all of our goods arise. Now why do I speak so long about this? Individually, we always consider

money a commodity. And that is, I think, where our ideas are completely warped. Money has absolutely no value in itself. It represents for oneself a certain amount for which one has worked. Therefore it is with the sweat of your brow that money represents that what you have really done. And, of course, it is not a commodity for you in that sense, because when you have it, you can buy certain things with it. And if you ~~don't~~ have it, you have to work in order to get it. We don't live, as yet, in a society in which everything is furnished the same way as air is furnished or even in many places the way water is furnished. And we would be able to live really in perfect, more or less, equal wealth if everything was furnished in such a way, ~~there~~ that there is enough for everybody and poverty would not exist if everybody had something. There is no poverty of water ~~anywhere~~ when you are on Lake Superior. It doesn't matter how much you drink or I drink. I can only drink up to the amount that I can digest. So if it is a question of how can I really consider my own money problem in the way that I ought to, I have to see that <sup>for</sup> ~~in~~ whatever I wish to give in the form of money, it has to be an equivalent of something that belongs to me; and that the value of my giving must be dependant on how much it has cost me to earn money in my own way. Now relating this to work; You see, we are interested in development. We are trying to make ourselves, if we can, grow. That is, we come here for a definite purpose in order to extract out of ideas something that will be worthwhile for ourselves, the <sup>possibility of</sup> development, the possibility of understanding ourselves better, and the possibility of becoming freer and freer. All of that is when we work for our own good. You understand that if you pay to the Foundation, you don't really pay for anything of that kind at all. You only pay for the possible maintenance of ideas by people who have started the foundation. But you don't pay by working. You know, when you work, you work for yourself. There is no payment involved by saying, "Now, I ought

to be able to be entitled because I pay fifteen dollars; therefore, I must have a certain amount of knowledge with which I can work. That is not the point. It has nothing to do with your payment. ~~You~~ You work with whatever you can get, and then, if you work, you profit by that work. And it is not related in any way to the amount of money you pay because that what represents possible evolution for yourself and understanding, if you ever would try to put that in terms of money, how can you? Moreover, if you don't come, you suffer. That is, you know you suffer because you do not get what you think you can get. And to relate that again to money, it is quite absurd. Money has to represent for you something that really comes from you and is a sacrifice. Something that you can not repay ~~simply~~ simply because you say, "I work, therefore." You work for yourself. You don't work for anyone else. And to say it quite bluntly, if you think you are working for me, in order to please me, you're all wrong. I don't need your work in that sense. I have said every once in a while, "I need you for my own work". But I am not repaid in any way by you working. You might say it is pleasing. But if you do not work, it will not change my own, my own work one iota. Moreover, if I am here and I spend time this way and that way, I take away certain possibilities for myself. So, you see, you must keep these questions of money quite clear. If you want to give, give something that really costs you something. And the only way to do that is to express it in terms of money. Let me be very clear about that. Because it is not expressed unless, let's say, you would carry ten suitcases for someone who can not carry them, that might be a consideration. Or something that really goes against the grain and you do that for someone else, or perhaps how a mother looks at her baby and ~~it~~ is completely tired out and wants to fall asleep but can not because the



baby has to be fed. That may be a sacrifice. But in general, simply because one does something for so and so, and how often is it because you would like the other person to understand how wonderful you are. And therefore, it is quite right to try to understand this. And that is why I say something about money, only because it must represent something of your own, something for which you have worked, for which you have really done something. Sacrificing yourself, let's say, by sitting in an office when you don't want to and you want to go out, or that you didn't buy certain things in order to earn money for something else that you must give away, or take care of your father and mother, or whatever it may be. That is an exercise for yourself in considering what is the value of money for me. How do I spend it - on this or that? And how often do we spend money on ourselves for our own gratification? I tell you, if you understand what money should be, you will not go after it in the way you usually go after it. Money can only exist in a vacuum. It has got to be exchanged. It can not be hoarded for a rainy day. Hope to God that we all stay more or less healthy and that we don't have to save too much. A little, yes, of course. One has to use common sense. After all, maybe you get sick and maybe it is necessary when you are out of a job, that you will have to wait a little while before you get a new one. But if our dependence is because I would like to accumulate three or four thousand dollars, because you can never tell, I tell you right now that you have not the proper attitude towards life. Life means spending, spending your energy in order to make something that is worth more than what you ~~spend~~ spend. This is involved, you see, in trying to make an article which you wish to sell. It has to be more than out of which it was made. If you take raw materials and put them together and you make sulphuric acid out of it, the sulphuric acid is worth more than the sulphur by itself and it

can do more. Therefore it has more value and therefore you can get a higher price. If I want to work and I develop my muscles, I am worth more than when I am a weakling who can not lift three or four hundred pounds. You see, I hire myself out with my hands, and with my feelings and with my brain. And with that as a know-how, I can command a certain amount of money as represented by that what I am. In the same way, then, what I have represented and what I now receive, I have to spend it, not to hoard it. One must keep certain things going. If you accumulate money, if you accumulate it and spend it in the wrong way, you will not fill the emptiness that can be created if you spend the money. It has got to be away from you before you can earn more. It is exactly the same as you can not fill your head unless you start to utilize the data for some purpose so that it becomes empty. And when it is empty, it can flow in again. We are subject to those kind of laws and we don't understand them. We live because a vacuum can not exist. And it has to be filled from some outside source. If money is needed it will come if I have the proper attitude towards it. You think Gurdjieff ever kept money? It would have been a very interesting thing if, at the death of Gurdjieff, we went to his bank account and found <sup>ten</sup> ~~xxx~~ billion francs. It would have been very interesting, wouldn't it? There was not a single cent when he died. Try to live that way. If you have a thousand dollars, spend it. If you can make it, have made it, then you can make it again. We hang onto things and we really do not know why. Simply because we think that that in itself represents a commodity. Paper and ink <sup>that's all it is</sup> Paper money. Cheque blanks as well as ordinary dollar bills, except a little silver which isn't worth the dollar and perhaps gold which you can't use because it is in Fort Knox. . And the reason why only ten per cent is only so-called money, pin money, and ninety per cent is credit

is because one out of ten persons goes to the bank and wants cash. Everybody else, uses a cheque. And as long as there is confidence in the cheque, of course, why not? It is very nice to be in the banking business and to be able to make it and to have legalized even a certain of money which you can create to put up a nice bank building. Just imagine. You go to a contractor and tell him you would like to have a building for ~~xxx~~ ten hundred thousand dollars. And he says, "Your account is good, your credit is good." And so, the contractor sends out the cheque and buys this and that and then the cheque comes back to the bank and the bank honors it. Why not? Ah- if only you would listen. If only you would read a little bit. If only you would start to think a little bit about this kind of an economic system and how it ought to be and how it is at the present time, then perhaps you could understand politics a little better, and the reason why, naturally, one has to go and protest one's so-called investments. I want to tell you about this because it belongs to a general form of ordinary life about which you know very little. And one can continue in exactly the same way to talk about certain things that belong to your life. And that you must try to think and put them in the proper place. And that you, for yourself, come, every once in a while, to certain conclusions which sometimes you can not always accept. And sometimes you may not understand it, but then go and dig into it, and find out, and read, and think about it and see how things are connected with each other. And then, on that basis, work together. It is very necessary, this summer, that all of us work together, that we don't forget what we have talked about, what we have perhaps heard, or at least what we have tried to do. And that among us, there ought to be much more of that kind of coherence and that kind of willingness to help each other, and be open, and to talk about a variety of things, even if we don't understand them. I say this because

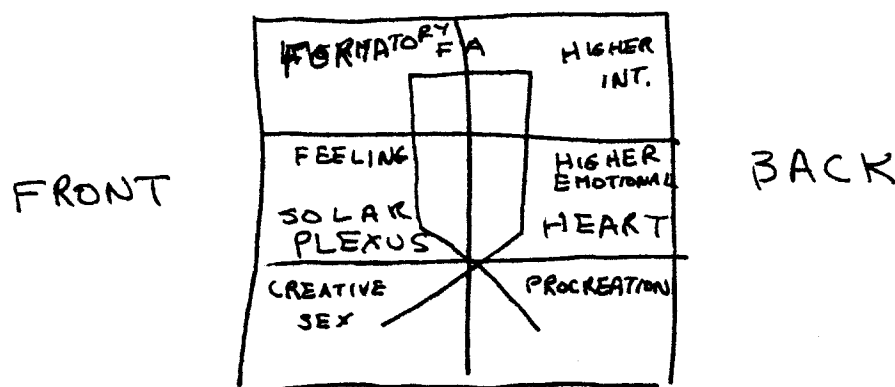
the summer is coming on and I do not know what's going to happen and how often we can meet. And when we meet we can talk about it, alright, and next week perhaps we can have some more questions. I would like to mention two things to you tonight; two things about which we usually don't talk. One is death. I want to say that because you must not misunderstand me. Death is the end of one's life, or at least the end of one life. There is a possibility of this continuing after death, but we don't talk about that now. Death, however, is only a moment. Birth is another moment. Life is a succession of a tremendous quantity of moments. As we live in any one moment of our life during the years that we call our lifetime, we have to have towards that three different viewpoints. One is the condition of our life at the moment when we <sup>live</sup> live it. The second is the fact that we have been born, that is, that we find ourselves with life. And the third is that the possibility exists that we will not be there any longer. All three influence any kind of an action that we should take, any kind of a thought, any kind of an understanding for ourselves. But the predominant factor is that there are moments of life much and much more than either the beginning or the end. At the same time, each moment of life has to be colored, you might say, by the fact that you have accepted your life as being born. And also that that possibility will be taken away by forces over which you have no control at a certain time in your life. That moment of death you must remember. You must remember it when you are alive. And you will only live when you remember death. It is quite necessary to see ~~this~~ <sup>it</sup>. And I don't want, let's say, to hammer on it. I don't want to say Memento More. Remember I used that term once and that when you look at your hands you remember it, that you will say every time, "oh, yes, don't let's do <sup>it</sup> because we will die." It isn't that. But in living, I can be complete. I can be, in any one moment, free as if I can

die. How is it that one would want to think of living so that you can be free from life and that <sup>death</sup> ~~that~~ would not have ~~any~~ any sting as they call it. That it would not have any further effect. That it would not make any difference if you would die because your life has been what it is. . It is very much as though you would have your eyes open and to close them. If you close your eyes, it is as if you are dead. At the same time, when you close them in ordinary life you continue to live , and you can visualize yourself, as you are, even if your eyes are closed. In that way, if I can live with my eyes open and it is as if they could be closed at any time, I would have freedom. ~~The sole reason for~~ in thinking about death, that I don't want to forget that I want to get free during the period of my life, when I am alive and I have a chance. I have a chance to work. And only when I am alive do I have that chance. I have not that chance when I was born. I probably got it very soon afterwards. And I certainly will not have that kind of a chance when I die. I have to make now, you might say, <sup>such</sup> /hay while the sun shines. And it is that that we must remember. So that when I'm alive and I accept the fact of myself being alive, that I do it in such a way that whatever I do, I do as if I could do without. As if I could do this without being bound. You see, it is so necessary to realize that unless I live that way, impartially, I will never be able to say at the end of my life, "I can die because I am free or I am through ". If I continue to keep holding on to life in a variety of different forms, that is the kind of human bondage that will be then, at the moment of my death, extremely difficult to cut. And when it is cut, it is gone because there is no further contact with it. But if I let it go, as if it is something as if once, let's say, it is a kimono you wear and you let it slide off you, it is like that. Life in this form as we know it, is exactly that kind of a cloak, that kind of covering, out of which one simply

can arise and say, "Thank you for having served". What is it in ordinary life that we can do for that. Try to see your actions, that whatever you think of other people, that whatever you do for yourself and for others, and how you spend your time during the day, and see in how far you are during such moments, how<sup>much</sup> you are attached to that, and how often you feel sorry, you feel neglected, you feel as though no-one understands you, as if you are the only one who has to suffer and no-one else suffers, and that you have to pay with your sweat and blood for that whatever you earn, and someone else has a lot of money who doesn't need it, and why and so and so and so. Do you understand what I mean. It is that kind of thing that you have to consider day after day, hour after hour almost. And try to take stock for yourself; what did I do this last hour with which I was still bound and I couldn't give up. I have said many times, "Try to live one day as if you would die tomorrow". Of course we don't do that. I know, you don't believe it. It is reality; it will come, but we don't believe it. Even if I say, just imagine, I would die. What then would I have missed? Perhaps then, out of a variety of things I would have missed, I wouldn't dare to select something and perhaps I wouldn't be able to know what to do, what really to do. And perhaps, as a result, I<sup>probably</sup> wouldn't be able to do anything at all. Now between these two, there is a possibility that I start to think about, how do I live, and what~~is~~ really - how do I spend my time now. And to come to myself. And to try to see even if for the next hour I will do something that is really important, that may cost me something but for which I will get a certain gain, and that is not solely spent on my myself but, perhaps, can have a beneficial effect on others. So that I spend my time well without too much energy spent, that I can save it and use it for something else. It is that way that I would like you to think about it, the possibility of death. Perhaps tonight, perhaps dying tomorrow, perhaps dying a thousand deaths during the day.

I do not know how you want to interpret it. But, at least, ~~it~~ could be a little closer to one and you should consider. And I say this now not because I am getting a little ~~bit~~ older, so that naturally you say, I, being an old man, I think about death. I don't, not in that sense. Really not. Because already, for quite some time, I am ~~ready~~ <sup>quite willing</sup> to die. But now, there is another thing I want to mention. It is very important and it is almost the opposite of death. I want to talk about sex. We don't understand it. Every once in a while, certain statements are made in the book: If only one could use sex energy for the ~~further~~ <sup>possibility of</sup> development of the other centers, it would be quite wonderful. And also the statement that we know that sex energy is being used in a variety of manifestations where it doesn't belong. What do we really ~~understand~~ by that? And ~~what~~ do we know? And the reason we don't talk about it, is because it is always a kind of subject that we want to hide and that we don't want ~~to~~ be open about. And when we say, "Ah, yes, but we are grown up and we are all together and we are not children anymore," and then comes a dirty joke. You see, it is this kind of thing, that is, we don't know when and how to talk about sex in the right way. And you know well enough that when the ladies go away, and the men go in the den after dinner, well, they have a little say - everybody knows what I mean. I want to talk about this as a means of food. Because of work, because of trying to eliminate certain energies which are not necessary, because of a certain change in oneself if one works in a different way, that is, my organs, my different functions start to function in a different manner if I work on myself, in such a way that they, by themselves almost, would become more harmonious and function the way ~~they~~ ought to function with less ~~that~~ energy than is necessary. There are two reasons why there is going to be an excess of food and an excess of sex energy. The one reason is that my body starts to become a little different and ~~more~~ efficient.

So, because of that, the food that is now digested, is digested/better in a way. That is, ~~the~~ less of the food is needed for the functioning of the different parts of my body and more of the food can reach the ultimate aim of all development, which is sex. Do you understand this ~~story~~ <sup>I E</sup> diagram? There is no blackboard here but you can probably see it. And it is like this, you see my hand. The profile of man is like this. This and this is the front and the back. This and this is the back and the front of the emotional. This and this is the back and the front of my creative center. I start out <sup>but</sup> with procreation<sup>ing</sup>. That is the beginning of my birth, the beginning of food, it is the beginning of furnishing for my physical body a certain amount of food, either in the form of solid food or air or perhaps it is impressions. The second possibility is the development of my ordinary feeling center. The third is my formative center which is my head. Then, in that octave of development, I bridge from the front to the back and actually produce at that time, across the bridge of Fa which is here, something in the back of my head which can be compared to higher intellectual center development. It then goes down the back of myself where the heart is, instead of the solar plexus, and then forms higher emotional center food. And then it will come to the front and it will again be sex, but this time, creative sex. Now, if I for some reason or toher, because of work, put my body <sup>first</sup> in a state where it can develop,





better whatever food it gets. In the second place, if the food that I now digest can be digested up to a higher degree of development, and instead of staying only in the front of my head, it can go to the possibility of the development of my higher Intellectual Center, Higher Emotional Center and sex center where it could be used for creating something new. It is then an entirely different reason why I may seem, at certain times, as if I am stronger and have more sex energy available for a variety of different purposes. At the same time, it is a result because of work on oneself and therefore the responsibility for the use of such sex energy is within myself my responsibility and it should only be used for the purpose of furthering my possible development of understanding. This is quite fundamental. I must, if I have sex energy, spend it first for possible work on myself. If I say I've tried my best to be awake, I've tried my best in every way that I can, and then still some sex energy may be left over, then go ahead and use it any way you like. But don't start using it simply because you have a little bit more of it and then you use for purposes which are not correct, not from the standpoint of the belonging to the possible development of man. This is something you must realize because only in that way will gradually the different centers start to function independent of each other. If we keep sex where it belongs, that is, for the creation of the possibility either of a second body or for further understanding or for a reflex on Higher Emotional Center, or the totality of man becoming more harmonious or for actually trying to produce a state of awareness and awakensness; then sex is used for what it is supposed to be; really, the higher aim of Helkdonis and Abstrudonis. That is what Gurdjieff is talking about. That is how it must be used. That's the purpose of its production. Simply because I want to have children? <sup>that I can do with the little bit of sex energy that is there.</sup> That I can do automatically. That can

never be the purpose of life and you must realize that. And as a result how often do we have children compared to how often one <sup>so called</sup> has sexual intercourse just for the fun of it. Compare that. And how often do I want to use sex energy for work? If I have it, then work must be the first thing; incidentally, maybe, some children. But the first the continuation of that what is necessary for myself in the formation of spiritual body and in the formation of having an Intellectual Body. And only then, when I have that proper attitude towards it, then I will see how necessary it is to relegate that what is Higher ~~Emotional~~ and that what is Higher ~~Intellectual~~ to the proper functions without any interference of sex. And then sex ~~can~~ can be commanded ultimately from the standpoint of Higher Intellectual so that I can direct it one way or the other as I wish and as I decide with my conscience what I would like. All I want to say is, try to think about it a little bit more in detail. And try to feel a responsibility for whatever you do and in <sup>which</sup> ~~whatever~~ way you wish to ~~it~~ use that what is, you might <sup>call</sup> say, God given, and that what you now have ~~is~~ your <sup>And that what will be able to help you to grow</sup> responsibility. If you are not clear about this subject, then you will never be clear about further development. I assure you, if you have never considered the question of sex and how to use and how not to use it, then you will never understand what it is and what it could mean to try to develop something of a different kind of nature like the Body Keshdjan or like the Higher Intellectual Body. I want to say that because it is something quite important to understand in the proper way. And I say it because we are not children anymore and because we have to deal with it. It is a problem that will come up for everyone. And you must know how to <sup>treat</sup> ~~see~~ it for yourself. And really, so that with your conscience, to see that whatever you do is justified from the standpoint which I just now tried to explain. Who was at the reading tonight? It is enough. I will tell you a little about bodies, about man number one, two and three, four, five, six

and seven. And excuse me for saying it because it was such a muddle tonight and it was so confused, that I can not say it any other way. It is not that I want to say that I will tell you better. But I will tell you something that is more logical. And I will give it to you only because I think it is necessary. And when you leave this meeting tonight, don't let anything of this kind ~~get~~ now ever go out because ~~it would mean~~ my head would come off. And it would be considered as if I know it and nobody else knows. In this particular instance I am afraid that they really don't know very much about it. Man number four exists. That want is permanent in Man number four is his constant desire to wake up. That is permanent. If that is permanent, he is man number four. Each person who is interested in ideas and wishes at certain times really to become what he is not, also is man number four but he is not very much developed. There is no permanency in him that he is constantly on the alert to want to want to understand. Then of course he has the chance to fall back ~~to~~ again to what he is, which is man number one, two or three. But all of us, being interested in ideas, belong to the class of man number four. And for that we have already a certain amount of equipment of Do Re Mi which is your ordinary emotional system, comparable to the amount of air that you take in and the possibility of the growth of the air octave within you. That is where we are as human beings. And if we are interested in ideas of this kind, we belong to that group who would like to develop to become man number five. Man number five is, of course, an outgrowth of number four. In man number five the things that ~~things that~~ are not permanent now in man number four are permanent in man number five. That is, in the first place, man number four has the permanency of the desire to wish to develop, to wish to evolve. Man number five has already evolved and will not go back anymore to one, two or three.

But his emphasis of wishing to live is based on his wish. And it is based on the attitude and the wanting, that is, his real, honest, sincere wish to be what he should become but he is not. But it is so permanent in him that he lives with that and he is willing to sacrifice everything that belongs to Man number one, two and three because he is finished with it.

In his own development, in man number four and five, it is his octave which has started at Do, that is, when I start to breathe up to the Si Do which is the further development of the So La Si of my Emotional Body. It doesn't have to die at Sa Do; because it won't. It will only die when there is a possibility of development of Intellectual Body, which belongs to Man number six and seven. Six goes parallel with five. It is not in sequence. It is parallel with it. Whenever I start to work with an idea that I would become number five out of number four, I also have to start thinking about five, six and stimulated by seven. This was the answer to one of the questions. In order to be able to live as if I would like to become five out of the state in which I am, which is four, I have to think about seven. Only then can I compare. Only then can I understand relativity, because I have a measure which is man number seven, whatever it means. Man number seven is the Higher Intellectual Body development. Six is the beginning of that. In six, many things are not permanent at all, intellectually. There are certain understandings, there are certain wishes intellectually but they are not permanent with me. So La Sa of the third body becomes permanent and that is seven; when, at any one time, such a man can be intellectually, physically, as well as emotionally, what he should be. But the development for man number six is parallel to man number five. As man number five becomes more and more permanent and freer from his ordinary physical body the more he develops intellectually with an understanding <sup>which</sup> ~~that~~ is based on the Do Re Mi of the third octave. I hope you see this picture because this is how it grows and that is how it must grow, because it is not only the

growth this way and the effect horizontally, but it is also the growth of this triangle into this other triangle. Six and seven belong to an intellectual sphere of understanding, of real insight, of real knowledge. Emotionally for a man to become that what he should be, also permanent, is his problem for four and five. A person can, in this world, live very well as man number four and five and die and continue to exist. It is not necessary to live, or to become six and seven. If he is six and seven his possibility of shortening his Kesdjanian life, that exists, and it may not be necessary to spend that much time in Purgatory. But, nevertheless, he has immortality already, temporary immortality from the standpoint of his ordinary physical existence. The whole purpose of becoming interested in man number ~~four and five~~ is in order to be able to leave his mortal body, for whatever it is. When I cross Fa in the second octave, I cross Si Do in the first octave. The development of five means that I become entirely free from So La Si of my physical body. And the whole problem for anyone in this life is to become free during the time he exists in his physical life by means of the creation, (and this is where sex energy is necessary) by means of the creation of his Kesdjan Body; so that, you might say, he can step from one thing to the other, or rather, he is already in both, and all that happens is a sloughing off of the physical outside and there is still emotional body in existence. In the same way, from there on the next stepping stone, from the intellectual is man number six and seven. Of course it can be reached in life. It may not be reached very easily. But at the same time when five starts to develop six starts to develop. And then what is necessary for the development of the third body is to overcross that Fa, which will give me, at the same time, the finish of Si Do on the second octave, that is, emotional<sup>ly</sup>. Therefore, the nature of the shock Fa in the ~~third~~ body has to be like Si Do for the second body. It has to be emotionally tinted. In order to give freedom

to my emotional body it is necessary to introduce as a certain shock what is called intentional suffering. That has to do with my second emotional body, in order to bring about Si Do there, to become free at the same time, I overbridge my Intellectual Fa for the octave of the third body development. And then, from there on, So La Si belongs almost as if to a different sphere. It is as if man number seven doesn't belong anymore to this Earth, and in all probability, he doesn't. In all probability he will have already died. But nevertheless he could, if he wished, come back to his ordinary life and live like man number one, two and three for all intents and purposes, but he is completely free of both, physically as well as emotionally. That's the meaning of man number seven. And for that reason he is permanent in everything, in every respect, physically, emotionally and otherwise. I want to say this because there is such a <sup>sheer</sup> ~~furbishing~~ around about trying to explain what is meant by this that and the other. And golly, it is really very, very simple. There is nothing special about it and here is nothing hidden either. It's just not that way. We don't, at least I don't, want to make it any more confusing than it is in Ouspensky's book. At the same time, there are certain things <sup>there</sup> that one must see. And now, perhaps, with this little bit of explanation you can understand what it is to crystallize as man number five without having gone through man number four. You see, I take on these things which I feel; that is, I by intuition, so-called already know and I assume then that I live in accordance with that kind of way. And at the proper time when I have to prove to myself that that is so, I don't have the material of man number four. I don't have material. I just have a certain insight and I live as if I am already there without ever retuning to the possibility of testing it. Man number five has to test constantly that he belongs to man number four and grew from there. That's the only way by which he will finally, as man number five, come to the assurance

and the assurity that he is permanent in an emotional sense; that he doesn't have to fall back again to the Do Re Mi of the second stage, the first part of the second body. Think about this a little more. How these bodies can develop, what the meaning is, and then forget it. Don't dwell on it all the time. It has a place in the system. It has a place in order to understand a little bit what one is as man number one, two, and three and the sincere and earnest ~~wish~~ desire as man number four to try to develop further. And then what is necessary comes back again to that what I have to do, that is; to try to ~~be~~ wake up, to try to be impartial, ~~simultaneously~~ to try to understand the moments of my life simultaneously with whenever it happens. And don't introduce any question of relativity unless you know what you are talking about. And never use the word 'to be related to certain things' because it is all too confusing. I am what I am at this ~~present~~ moment: a body, a little bit of feeling, a little bit of insight. That's all there is to it. That's what I am. I'm not, when I am, I'm not related to anything else. I am now what I am with an aspiration to become what I hope I might become if I were man number seven. That's all. I'm not constantly relating myself to the Absolute. I couldn't. I have to relate myself to that what I am at the present time: if I use too much energy, if I use certain forms, let's say, of muscular tensions which I shouldn't, if I catch myself talking a lot of nonsense without any rhyme or reason, if I catch myself, which I do many times, feeling about this and so forth, about things which don't concern me at all, and a variety of little things which I call my habits, and I indulge in it, and I continue with it, that is what I am busy with. That is my life. That is my particular way of seeing where I am. And this is what I try, not to understand, but only to understand in such a way that it becomes helpful. Man number four is a man who can see the necessity of his ordinary life, Do Re Mi Fa So La Si, who can have the possibility of also what is called So La Si of the second body. You see, because he is

in that and he is inbetween. And in that way he is in between ~~two~~ forces but he is separate from it. Anyone who can see the two forces acting <sup>on him</sup> at the same time, he is man number four. So we work for that, and we work for that very simply and constantly try to come back to the greatest simplicity of what is my work. Do I work, do I remember myself, Do I wish, Can I, What do I do now to remember, where and why do I let go? Maybe I have to stop, maybe I have to wait <sup>for</sup> a little, maybe I have to exert more effort, maybe I have to do something special. All of that concerns myself. I am with myself the closest and I don't have to think specially about how I might be if perhaps tomorrow etc. etc. It is now. Each moment. It is now when we try, now when we try to wake up. It is ~~not~~ <sup>now</sup> when we make this effort; not tomorrow, today, and now and again now. Each time I tell myself to make that effort, to try to introduce for myself something that is more uniform, more united, more real, more essential, more that what is the outgrowth of my magnetic center. Don't let's ~~make~~ <sup>have</sup> any mistake about that. Each person has magnetic center. It will not develop in all of us. But if we want it, it will develop and then appears in every one of our future bodies. That is the quality of magnetic center. It will stay there. It will not disappear with my death. It will continue in Keshdjan and it will also continue in my Higher Intellectual Body as its central point, as its point of ~~gravity~~ guidance, as that around which everything will turn which becomes the point of gravity in any one of my three bodies, if I have them, which again then are united into one and then my magnetic center has become my I. That's the explanation of magnetic center. Excuse me for sometimes being a little strict and a little strong and sometimes you can say, a little conceited, but I would like you to know what I know and for that reason I communicate it to you. You don't have to believe me. I really don't care. But I want to say certain things for all of us, to make it quite clear, and to formulate it in such a way that perhaps you will believe it and then have the desire to



test it our for yourself and either come to the same conclusin, or come to another conclusion. And that will lead to a very interesting question of questioning me why I said what I said. Then we work. So I have no hesitancy of giving you my opinion. I'm not afraid hat it will take away any desire on your part to work., because I have fomulated it logically. Of everything that I say during an evening, you will retain only ten percent. I know it, probably mach less. It doesn't matter, as long as you retain something. And even at that, I am not interested in you retaining any particular kind of knowledge. I'm interested in you having something. Perhaps at the time when you leave that there is something stirred emotionally in you that you say, "By God, yes. I wished I could work. I wished, now, I make up my mind, now perhaps, I will do something. Perhaps I can tonight. I can pray, tomorrow morning, I hope I will be there. I hope I will not forget. I hope I will remember time after time that I ought to work." That is all. I don't care if you really know exactly. You know enough. You know more than enough. We've talked about many ideas; much too much material. But it will not prevent you from wanting to work if you wish to work. And perhaps with that you have something that is a little bit clearere so that you know exactly how to work, and that you don't go off into all kind of confusion, hoping for the best. A little bit, perhaps tomorrow. Excuse me. The hell with tomorrow. It is now and not at any other time. Now. To Be. To see youxself in movements, in posture, in your state, in that what you are, in talking, in those things you observe; those things <sup>that</sup> will help you to become familiar with yourself. Each time when you manifest, each time when you exist, each time when you live, to remember that, yourself, to be there, present to <sup>that</sup> whatever you might do. That's work. Let's leave it at that for tonight. Work this week. Bring questions if you like. It doesn't

matter. I keep on repeating and repeating time and time again the same thing. I know that. But I know at the same time how often one forgets, and sometimes how difficult it is and that you have to be reminded. And it doesn't matter so much if I say the same things. Maybe sometimes it is a little difficult for the brain, maybe sometimes you yourself are different. So even if I say the same thing it may sound different to you. I hope so. But get out of it whatever you can so you really sometimes walk on air, sometimes walk on the street. Don't forget it. And with all of it, pray to God that you can work. So goodnight. See you next week, I hope.